The Inquirer

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NEUTRALISM IN POLITICS

THE death of the *News Chronicle* has ethical implications that seem to have shocked a good many people. The owners and trustees had the reputation of being Liberals, or at least liberally minded. It was supposed that the annual loss on the paper had been borne because of liberal convictions. Yet the paper was buried in a paper generally regarded as conservative.

Have political convictions in such eminent men reached the point where there is no ethical choice between the liberalism of the *News Chronicle* and the conservatism of the *Daily Mail* ? It would seem so. None of the explanations yet made have indicated that a political choice was important. Presumably it could not have been otherwise the deal would not have gone through.

What now is the dividing line in political life ? What precisely is the difference, in terms of conviction and crusade between Conservative, Liberal and Labour ? At present the Labour party is split on unilateralism (and if unilateralism means what it says there will be no compromise for unity in the party). The Liberal party is trying to find for itself a crusade but is handicapped by the difficulty of presenting a real alternative to the basic assumptions of conservatism. The Conservative party, if the statements of its leaders are to be accepted, is troubled by the grand isolation in which it finds itself.

Pervades all Parties

On foreign policy there is very little difference in terms of a possible crusade between all parties—except for the unilateralism of the minority in the Parliamentary Labour party. A strange neutralism pervades all parties as indicated by the men who sold the *News Chronicle*—and nobody likes it. The truth of the matter is that no party has a philosophy that in actual practice can show a clear-cut contrast. The Conservative party accepts some forms of nationalisation and government direction and control, the Liberal and Labour parties accept some forms of capitalism and economic freedom.

The plain fact is that in the upsurge of economic activity during the past decade in all the industrial countries, government and political philosophies seem to have had little to do with it. No matter what kind of government, democratic, communist, socialist or liberal, industrial production has leaped ahead. The real revolution of the past decade has been this industrial one. According to the *Economist* "incomes in this country have risen in real value by about a third" (clergymen by about 12% !) since 1951. This is probably true of all the industrial countries. And because it is true there is no more desire in communist countries to upset the economic apple-cart than there is in capitalist countries. The plain fact of continuing industrial expansion which has come from science and technology seems to be more important than political speculation about it.

A Deeper Level

The ethical socialists in this country (Victory for Socialism) probably cannot offer a better deal in terms of social welfare than can be obtained by other means. The dramatic tension of the modern industrial states has to be found at a much deeper level. In political philosophies neutralism is possible, but no neutralism is possible when the question is asked: what does it all mean and where does it all lead to ? Perhaps to many people there may seem to be no choice between the late *News Chronicle* and the *Daily Mail*, but there is a choice in deciding the future of a nation, or for that matter the future of mankind.

There is something ridiculously unreal in Communism merely as a means of producing goods, being at war with capitalism, which is another means of producing goods, and *vice-versa*, and risking the future of mankind in such a sham battle. It is probable that the average Russian is just at home with Communism as the average Englishman or American is with capitalism. The real battle lies at another level. What is a man for ? What is his life-long destiny ? And in this country there is as much confusion about the answer to these questions as there is anywhere else, France, Germany, Italy, America, and the countries behind the iron curtain. Neutralism is possible in politics just because there is complete confusion about the meaning of man's destiny in this extraordinary scientific age.

More and more scientists, but what for ? Merely to get to New York in two hours instead of six; merely to make sure that Russia does not get ahead in scientific achievement? Merely to produce more and more wonderful machines to release man from labour ? No one really means this.

Perhaps what is really meant is that a man must be treated as a person. That more and more he should be released in himself to be a person, and that science has meaning when it can do this. Perhaps that is the real ethical shock in the death of the *News Chronicle*; that men whose life-work was involved in the organism of a newspaper should be regarded as brutally expendable material. But from where comes the challenge to that supposition ?

THE LIFE YOU WRECK MAY BE YOUR OWN

By A. Phillip Hewett

(From a sermon preached in the Vancouver Unitarian Church.)

"PEACE of mind." That seems to be the holy grail, the golden fleece, the rainbow's end in search of which so many of us go in this tension-ridden world of today. Men grow rich and famous if they can gain a reputation for being able to chart the way. Books on this subject sell in the millions. Syndicated columns appear in newspapers all over the world, while the popular magazines never seem to tire of articles on one aspect or other of this theme.

Several years ago there was a television programme in New York depicting some aspects of the work of a psychiatric clinic. At the end of the programme the director of the clinic was rash enough to tell the viewers that if any of them felt that they themselves were living under unbearable stress they should not hesitate to write to him. A week later he had had 55,000 replies.

One of the things of which a minister of any denomination can hardly fail to be aware is the extent of this problem. Nothing has impressed me more during the comparatively few years I have spent in the ministry than the way in which ordinary decent people whose lives to the casual acquaintance seem to be reasonably well organised if humdrum, fairly happy if unspectacular, turn out, when one gets to know them in a way a minister often does, to be carrying a crushing load of trouble, pain or anxiety. Little do we know what goes on behind the facades we erect between one another. Little do we know what lies under the surface of a life that we may envy or admire. Sometimes the hidden burden is greater than we ourselves could carry.

The Burden

If you read many biographies of those who have made a mark in the life of the world, you see this over and over again. It is true even of those who have achieved most. Albert Schweitzer writes in his autobiography: "In my own life, anxiety, trouble and sorrow have been allotted to me at times in such abundant measure that had my nerves not been so strong, I must have broken down under the weight".

What lies behind the faces or masks we pass in the street? How many troubles weigh upon those behind them? If you do not feel the personal weight of this then be thankful; if you do, then you know that your position is not unique. You are sharer in a common lot.

But people react to their situations in vastly different ways. Where a person is physically handicapped, or where the burden that must lie upon his mind is in the nature of the case public knowledge, often we marvel and are made to feel very humble as we see the resilience with which he rises to meet the challenge. We have all known such people. Frequently as I visit in the hospitals, or talk with people who know, as I know, that their days are close to an end, I carry away with me this feeling of having been in the presence of tremendous strength of character, inner resources.

Other people react to their troubles by looking for someone who can give short comprehensible, clear-cut answers. That's the source of the "peace-of-mind" cult that I spoke about. That is what religion means to some people. It is a panacea, a shot in the arm. I have no wish to sneer at these things. Where they help, that is something to be thankful for. But I fear that in a great many of these cases, the crutch will turn out to be a broken one, the shot in the arm will have its effect only for a very limited time, that those who have listened so hopefully to one speaker or read one book or bought one course on effective living will before long be turning to another purveyor of the same article, not exactly disillusioned, but vaguely dissatisfied with what they have had and still forever hopeful that the next source of inspiration really will have the answer, like those who are perpetually turning from one brand of patent medicine to another in search of better health.

There are other responses too to the pressure of trouble and anxiety upon us. There is the response of cynicism: the response, as Mark Twain once wrote, of millions of people, who "scoff at the pitiful world, and the useless universe, and violent contemptible human race", who deride "the whole paltry scheme". And then there is the response of utter despair, as the night seems completely dark and there is no foothold anywhere.

These typical responses to inward adversity are not the only ones possible, of course. There are as many different ones, I suppose, as there are different human beings. Inevitably, as we look at other people's lives and their attempts to cope with them, there are some whom we will admire, and there are some whom we will feel tempted to despise. But with these latter, let us remember that none of us sees the whole picture of another's life. Here is the precise application of the precept, "Judge not that ye be not judged".

Intellectual Emancipation No Panacea

Of course there are some modes of response to life's challenges that are better than others. But each person has to find his *own* response. All that a minister can do, or a church, or a book, or a candid friend, or even a professional psychiatrist, is to help you see which way your path should go, maybe to clear away some of the obstacles from it. But you are the one who has to do the walking. No one else can do it for you. And we have been conditioned into not wanting to walk any more in this world of labour-saving gadgetry. That is why, in the illuminating metaphor of Alan Watts, so many people look at the finger pointing the way and then suck it for comfort rather than following it.

In a Unitarian atmosphere, we can be quite explicit about the fact that in the last resort each one walks alone, whatever assistance others may give him on his journey. We have no concern to maintain the vested interests of a church which serves as an indispensable guide, or of priests or ministers as mediators of divine aid. I hope you get some help from your church in the business of living—you must do, in fact, or you wouldn't continue to come—but the church cannot lift the responsibility from your shoulders. Nor can any *intellectual emancipation*. Unitarians have no automatic advantages over anyone else in these matters. Abandoning of outmoded points of view about the universe and forging new ones in closer accord with the facts does not automatically make one into a better personality. Knowledge is not the same thing as wisdom. Indeed, it is possible to reject ancient dogmas for reasons that are part of the trouble rather than part of the cure.

Rejection of Traditional Religion

You might react against some traditional ideas taught in the more conservative churches, for instance, because they were instilled into you in your childhood by a father whom you feared and resented. And your rejection of the dogmas, however rational you may think it, is then no more than a reflection of the rejection of the father.

There have been and are many people whose rejection of traditional religion has been governed by some such circumstance. They think that they have become intellectually enlightened, when they are only psychologically disturbed. Sometimes they find their way into Unitarian churches, though usually they don't stay very long when they discover that the church is interested in other more constructive things than giving them a platform for the expression of their negative feelings.

But setting aside these extreme cases, Unitarians, on the whole, are in no better situation than others when it comes to dealing effectively with the tensions and troubles of living. I know it's true that we don't have the additional burden that some people have of being involved in a church which makes things worse instead of better by playing upon its members' sense of guilt and sin and remorse and even sometimes malice and hatred. But we are just deluding ourselves if we suppose that because many of us can use psychological jargon and have read books by Freud our troubles are at an end. It may even be true that Unitarians have more problems than the average member of our society has. I don't know. The material to substantiate or refute such an idea is not available. Perhaps the only difference is that Unitarians are more aware of their problems and therefore at a casual glance they might seem to have more. But I know of at least two Unitarian churches where the ministers have found so many people in need of help, particularly in their marital relationships, that they have set up counselling sessions on the basis of the small group rather than the individual, with the co-operation of clinical psychologists.

(*To be concluded.*)

A LAYMAN'S DIARY

October 7. Tantalising extract in today's *Inquirer* from our Oldham church calendar. Apparently some children attending our Sunday School at Oldham have been told that unless they leave it and start attending the Anglican church, they will not be accepted into their nearest secondary modern school when they leave their primary school at "eleven-plus". This sounds a bit disturbing at first sight; but one should not judge too hastily without knowing all the facts. After all, if Anglicans build and maintain a school, they must have *some* say in choosing who is to attend it. I wonder what type of school this particular secondary modern school is: it could be an independent school (rather unlikely), or an aided, controlled or county school governed by the terms of the Education Acts. If it comes under the Acts, then surely the legal rights and wrongs should not be difficult to discover from the Borough Education Officer? Could the Rev. T. E. Nuttall give us the story in full? This is a matter of concern to all Unitarians.

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October 8. The London District Provincial Assembly's quarterly meeting at Essex Hall this afternoon was a lively and forward-looking occasion. The subject for discussion was "Worship in Small Groups", and the pattern adopted was a refreshing breakaway from the time-honoured scheme of (1) full-length address (usually very good in itself), followed by (2) anticlimax, in the form of rather sheepish "questions" (usually, in fact, short disconnected speeches) from various parts of the "floor". This time, the two speakers, the Rev. Graham Short and the Rev. Tom Dalton, each gave two short eight-minute talks, and after each of these there was a brisk seven-minute discussion, so that the whole was packed into one hour. The result was a real dialogue between the platform and the floor; bright ideas were bandied to and fro, and we came away with a much clearer notion of what was already being done, and what could still be done, in the "group" field. I can heartily commend this method of stimulating discussion: it approximates to what in the U.S.A. is called a "brainstorm"—the main thing being that a flow of *positive ideas* should be kept up, and no one should be tempted into wasting time by adversely criticising any proposal made by a previous speaker.

Members of several of our existing groups took part, including those at Welwyn and Reading; we heard that an important meeting was taking place today at Bedford to press on with the formation of a group there; and encouraging news was given of a firm attempt, now going on, to form a group in the Isle of Man. It was all very cheering, and I hope that Mr. Short and Mr. Dalton felt that their enthusiasm had been infectious.

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October 10. A little piece of good news on the broadcasting front. I heard today that on Tuesday, November 1st, Mrs. Daphne Hauskind, who is a member of our Golders Green congregation, is to speak during the BBC's *Woman's Hour* in the Light Programme (2 p.m. to 3 p.m.). The talk will be in a *Woman's Hour* series entitled "Confession of Faith", and Mrs. Hauskind is going to tell how she first came in touch with the Unitarian movement, and what it was that attracted her towards it. The credit, by the way, for this engagement goes entirely to Mrs. Hauskind herself: she heard an earlier talk in the same series, wrote to the BBC to say, "Why don't you include a talk by a Unitarian?" and was promptly invited to have a go herself! I have a feeling that this kind of constructive *individual* approach to the BBC may well be more fruitful than protests at official level (however justifiable) against our "exclusion" from broadcasts on more formal occasions. In other words, progress will be made

Not with dash or sudden sally,
　Swooping down with rushing wing;
But as, creeping up a valley,
　Come the grasses in the spring . . .

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October 16 (Hospital Sunday). As this year is World Mental Health Year, the BBC's Hospital Sunday services today have laid special emphasis on the relationship between psychiatry and religion—with, I must say, rather mixed success. In a studio service (Home) this morning, the address was given by an anonymous consultant psychiatrist with a pleasant Canadian accent, and he was admirable: he gave a lucid and sympathetic account, without jargon, of the meaning of "love" in religion and in psychiatry, and expressed his own view, as an Anglican laymen (with acknowledgments to Paul Tillich) that the discoveries of Freud, far from undermining Christianity, had in fact brought about a deeper understanding of the well-springs of religion. "History may yet show", he concluded, "that atheistic, sceptical, argumentative little Sigmund Freud may have made the greatest contribution to Christianity since St. Paul".

At night I glued one ear to the radio to get the dim signals from Midland Regional, which was broadcasting a service from Monyhull Hospital, Birmingham. Monyhull is a hospital which is doing pioneer work in the social training of sub-normal patients—those who used to be called "feeble-minded". (Their Consultant Psychologist, Dr. H. C. Gunzburg, has just published a leading book in this field, *Social Rehabilitation of the Sub-normal* (Baillière, Tindall & Cox, 27s. 6d.). The broadcast would have been a wonderful opportunity for drawing attention to this little-publicised work; and I had high hopes that the Dean of Westminster, who was giving the address, might take the chance of saying a special word to the many parents who have mentally handicapped children, and who, of all parents, long for constant comfort and encouragement. But no. The Dean gave no indication that he appreciated the difference between mental illness and mental retardation, or that he had read any psychology later than Erasmus Darwin; and we got a dry exposition of orthodox Christianity, of the "pull your socks up" variety. The final message, which must have been meaningless to most of those listening, was "Remember Gadara and the Crown of Thorns". An opportunity sadly missed.

U2 and YOU TOO!

By Winifred Cummings

NO one speaks of Francis Powers now, yet his name was on everyone's lips but a few weeks ago. But could anyone who saw the picture of him as he stood in the dock to receive his ten years' sentence feel anything but pity for him? It was grievous indeed—but more grievous was the reason for it. We may argue till the cows come home as to whether he was brain washed, whose fault it really was, etc. but we must go back to the beginning to understand any of it. Powers at 31 years of age accepted the job because it was well paid. When asked "Was it a spy assignment"? he admitted "I suppose so. Yes." Asked about the pistol he carried, which he said was for hunting, he declared "I could not kill a person even to save my own life." Does that tie up with the voluntary acceptance of the job knowing what it involved? It was said in his defence that he was a simple man. But that would have made him stupid. And so he admitted his guilt. As one American paper put it "He wanted to live—who wouldn't?" And the *Washington Post* said "Obviously Mr. Powers is not quite of the stuff of martyrs." And we in our turn can only reply "Who is?"

After the trial two Professors and the man who covered the trial in Moscow discussed the proceedings on the radio. Whilst admitting the obvious political propaganda in both prosecution and defence the reporter admitted any military trial would have taken much the same course. And so whilst his family continue to appeal for clemency it behoves us to try to learn something from the case. We have no right to judge Powers—we do not know what we would have done under similar circumstances. What concerns us is to see that the circumstances do not arise. We may never be tempted to take up jobs as spies but there are many who profess and call themselves Christians, and even pacifists, who square an extraordinary number of activities—yes and inactivities—with their beliefs. I have heard more than one young pacifist declare that he is against war and refuses to fight but what else he does with his life is his own affair.

I was talking recently with a schoolmaster who admitted he was bewildered at the behaviour of those even in the Church—and he is a lay reader. One is considered to be a bit odd or a crank if one has high standards even if one is not always able to live up to them. School children are sometimes encouraged to believe everything they do wrong is somebody else's fault—the Government, their homes, their parents and so on. One wonders how far back one is meant to take these views—to Adam and Eve? We used to say the word Peace had become a rude word. Today the word Sin is outmoded. We are all psychological cases who want sympathy and understanding. Yet someone has said you can always tell a person who is " understood " because he or she bears a hunted look!

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In my village there is a little sweet shop and a child under school age came every day for sweets. The shopkeeper said she spent on an average 5s. a week. One day the mother came in and said, "I do wish you would tell my little girl that you haven't got the sweets she wants. . . ." The honest woman shopkeeper said, "No—I am not going to tell your child a lie. You should tell her she cannot have so many sweets." "Oh," said the mother brightly, "I can't do that—she *demands* them. I don't even know where she gets the money from." And that from a child about 4 years old. When told this story I remembered something I read recently. The writer said "Give a child anything he wants; never give him any spiritual training; never use the word "wrong" for that may give him a guilt complex; prepare for a life of sorrow for you will have it." On the same piece of paper I had jotted down something else though I do not remember where I read or heard it. It read: "The silliest chit of a girl and the most conceited young man can keep God at arm's length for as long as they like and God gives them freedom to do so. We are just childish if we cannot grow up. God is always willing to help but he leaves in our hands a great deal of responsibility. You are at liberty to flout all God's laws and nobody can stop you. He will never force our hands or impose his will. But it is his world and he is inescapable. There is no future in Evil—only in Good."

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For those who do not believe in God let them substitute any other word that makes more sense to them and see what the answer is. We have so far strayed from any sense of personal responsibility that it is not at all surprising that the world is in chaos. Francis Powers got caught. But for the majority it is only a matter of degree whether we keep within the law or even out of a mental hospital. Yet there are those willing to face their shortcomings. I have just read Raymond Blackburn's story "I am an Alcoholic." The most moving thing in the book to me was a sentence almost at the end. It read "When I was at my worst, someone believed that I was inhabited by the Devil. To psychologists this would be an idle myth acceptable only to the ignorant and the primitive. I am persuaded that it is not without its share of the truth, and is indeed nearer reality than the theories of Freud and his successors. Above all it has a strange purity and cleanliness. It can enable a man to accept his own guilt without blaming it on his forefathers or his upbringing." Whatever our views on that may be we must admit it took some courage to make such a public confession. Anything is cleaner and more healthy than whining.

In the First World War my brothers joined up at the ages of 16 and 17½. A school-boy friend did the same. During the war this boy got a girl into trouble, as we call it. In desperation he went to his father. His father, a middle-class Victorian, said "As you have made your bed so you must lie on it". Harsh? Yes, but more moral than encouraging the boy to blame his circumstances, or worse still offering a cheque to help pay off the girl. I have no doubt that father helped them both but not that way. Much the same thing has been said to Powers though I fear his bed may be a very hard one for many years. Yet there is a redeeming feature in it, for would he have been any more free had he returned to his own country? He would have been lionised, criticised, used, abused—perhaps even given a better paying job as a result. Brain washing can take many forms. Aldous Huxley once said "Love without intelligence is impotent. Intelligence without love can be malignant." Let us hope that in his servitude Francis Powers may find that peace—and freedom—which the world cannot give.

HUMAN RELATIONSHIPS

MINISTERS IN CONFERENCE

THE 1960 CONFERENCE AT GREAT HUCKLOW

Contributed

It would do our laity good and provide them with much encouragement if they could listen-in when the ministers gather at Hucklow for their annual conference, and especially these latter days when the tendency has been to come down from the heights of intellectual discussion sometimes in the abstract, to the places where men and women mingle and work, or as with old people merely exist and dream. In other words, to the fields of ministerial activity. Let it not be interpreted by the academically inclined, grubbing away amidst the dust and cobwebs of time, that we did not touch great moments of thought and inspiration. We did. For who can honestly discuss human relationships particularly in relation to the problems of our time, without plumbing the deeps of rich experience and imagination, or conversely walking hand in hand as it were, with those continually facing life with its frustrations and anxieties, its fears and challenges especially where young people are concerned ?

Our conference began with its usual predominantly masculine look but nicely set off by the presence of those ladies able to attend, not so much to keep an eye on husband, as to exchange reminiscence and possibly heart-ache with each other as ministers' wives are bound to do.

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Monday evening opened with an address on the "Child" by that handsomely-bearded son of the Antipodes who is having some success persuading Edinburgh of the common sense of Unitarianism. Bruce Findlow, who as a parent could speak feelingly and with much knowledge on the subject of the child aged 1-6 and then 6-12, wondered how much of the present day disturbed relationships in the home were due to mothers being at work and father appearing only at weekends for any length of time to his children. According to Dr. Mace, of the Marriage Guidance Council, the old family unit was doomed, due mainly to changes in social conditions. Findlow wondered whether we were too fond of stressing the importance of the individual in the West when it was obvious that as individuals we were related to the group as part of it and not isolated from it. The problem was how to strike a balance between freedom and restraint. Where does the minister come in ? Was it not important for parents to bring their children to church thus making it a real family unit at worship and get away from the old idea of what this once meant ? How important is the home, school, church in the life of the child ? Did the modern way of life impede good parent/child relationships and what of the handicapped children ?

As has been the custom for the past five years, pre-selected groups divided off, rather quaintly named Channing, Martineau, Parker and Priestley, where free discussion took place, summarised by an appointed scribe whose task it was to attend and give this summary to the open meeting later. These summings-up were very helpful.

It was a great tribute to speaker and paper that the audience listened with such interest and patience to what was apparently an unintentionally long talk by Keith Treacher, packed with interesting detail and thought on possibly the most important aspect of human relationships, today, those of the Adolescent. Friend Treacher, recently settled at Stalybridge from London, spiced his address with wit and the colloquialisms of the topics of his paper, which only those who have taken the trouble to find out what young people *are* saying and doing, would understand. Obviously, as with all the talks, scant justice can only be done within these limitations of space, but among the speaker's points the following are important:—

. . . The term "adolescent" was an ugly and arbitrary term. The so-called "teenager" was not synonymous with it. The adolescent was both lonely and gregarious. There were 3½ million, as classified by the King George Jubilee Trust, in 1960. To the adolescent, the primary unit is the family and the adolescent responds to life as to family as a whole. Fifteen was the critical age when young people discover that what goes on in church and school bears little relationship with the factory, etc. This is the age group which starts the leak in church and school, when we lose adolescents. It was too easy to blame this on to an affluent or materially prosperous society. The adolescent needed security especially in view of the changing world and the unpredictability of the future with its consequent effect on values, and therefore religion.

Another interesting but important fact was that adolescents were growing up quicker, at least physically. The average 16 year old was physically an adult although remaining emotionally and spiritually a child. This physical maturity had a lot to do with status. The adolescent had no status at the physical level and might have developed a sense of guilt though having acquired standards which society had put at a discount. For example, sexual relationships which were normal in the United States were a problem in this country. This was where the church should come in. At heart the adolescent was a deep-seated conformist. The teddy-boy cult was a self-creative society, with a queen at the centre. In an affluent society, such as the welfare state, patriarchy was always on the decline, there was thus an increase in effeminacy illustrated in adolescence, where freedom and equality of the sexes was no longer a difficulty, when, in fact, society was now granting the girl status and often denying the boy his! He therefore copies the girl who, Treacher thought, was getting over her masculinity pose. We would also gain much from studying the dress of adolescents with their colourful clothes, and their idea of getting on and taking their place smoothly as units of production.

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After much discussion in groups the next hearing was granted to G. S. Whitby. He approached his paper from the philosophical angle which appeared to be almost a modern heresy in these days of mind-probing and mental upheaval, or sickness. He, the speaker, dealt with his subject from two standpoints, firstly discussing principles approved universally and then our relationships with other groups and as ministers. Whitby then dealt at some length with the respective differences of man and woman comparing the aggressive male and the more sympathetic womanly characteristics of gentleness and so on. When Jesus said "love thyself as thy neighbour", even though this was not original to him, he was speaking what was true. People must be persuaded not coerced otherwise there would be revolt. As persons we had to make decisions and were ever growing. We differed from one another as did snowflakes. It was the task of the leader, e.g. in the church, to bring together the different patterns. The fundamental human relationship was between *person and person*. The failure in human relationships was in the refusal to accept the differences, hence the cry of not being understood. To establish the love relationship it was essential for persons to recognise that each needed to be sustained by a love of truth *for its own sake* and this would develop a liking for each other as persons. We can be too busy doing, as to forget *being*. We were all over-critical of our fellows. We needed to know the other persons background, instead of seeing an individual according to his views especially if they were ours, too! In churches, people were persons and should be treated as such. Unitarianism had to appeal to all backgrounds and money levels, for the minister was not only parson to his congregation but to the whole community.

The last paper was appropriately given by our senior in more ways than one, Walter Long, on human relationships and old people. As a Councillor for many years as well as a mission minister, the speaker spoke from a vast storehouse of practical experiences and showed, too, the many ways old people can be and indeed were being helped today to enjoy a life not known to their parents. The paper by its very nature did not give rise to much provocative discussion although this was, as usual, maintained in groups.

The many people who help to make these conferences a success, and this one outstandingly so, by giving papers, taking prayers each morning, grace at meals, and so supporting our new Secretary, Alec Finbow, to run things so smoothly, know how much all this is appreciated.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Anglican School-children

Sir: The extract from "The Minister's letter in the Oldham Calendar", is one of the most disturbing revelations of denominational bigotry I have come across for half a century.

By what right can any Canon of the Established Church, even though he be a Governor of Henshaw's Secondary Modern School, make children's entry to that school dependent upon membership of the Anglican Sunday School?

I am presuming Henshaw's Modern Secondary School comes under the control of the Local Education Authority and even though it *may be* a Church School, it is maintained mainly by grants from the Local Authority and the Ministry of Education.

Assuming it is a Church School, it would be preposterous that Nonconformist Rate and Tax payers should contribute toward the upkeep of any school to which their children are denied access.

I had hoped to see a footnote to this very important paragraph in the *Inquirer* indicating that the Assembly Council had taken prompt action to approach the Local Education Authority and if necessary the Ministry of Education.

This is a most important matter of principle in which the Unitarian Church should be in the van.

Have we broken down the barriers of economic privilege in education, only to have equality of opportunity denied on grounds of creed?

Seaford, Sussex. Yours, Ernest Green.

(The following comment on Mr. Nuttall's letter appeared in the *Chronicle* of October 8th.—Editor.)

For the past few years, applications from Anglican children to attend Henshaw's School have been twice as many as there are places available.

This statement was made to the *Chronicle* by the Rev. David Jones, curate at Oldham Parish Church, in reference to allegations made by the Rev. T. E. Nuttall, minister of Lord Street Unitarian Church.

Mr. Nuttall claimed that children had left his Sunday School because they had been told that there was no chance of getting in at Henshaw's School unless they attended an Anglican Sunday School.

Mr. Jones told the *Chronicle*: "Mr. Nuttall's allegation that the conditions for admittance to Henshaw's School are primarily aimed at 'building up' the numerical strength of Church of England Sunday Schools is a misrepresentation of the truth.

"It is true that first priority for admission has been given to practising Christians. Surely for a church school such a condition is reasonable.

"Indeed, on the whole, parents of children attending the school willingly endorse the practice.

"However, this condition was never made in order to attract children from other denominations.

"It has always been our policy at the Parish Church to support the work of other denominations and not to entice members to be converted to the Church of England.

"It seems that Mr. Nuttall is not fully aware of the consequences of the 1871 Act. It is true that from that date the universities were opened to all applicants.

"At the same time, the State largely took over the responsibility for the education of children. But—and this is most important—freedom was allowed for different denominations to found their own institutions in which children and students might receive particular doctrinal teaching. At Oxford and Cambridge, colleges were founded for this purpose.

"The Church of England and some of the Free Churches built their own schools at this time, to enable their children to receive proper religious instruction according to the doctrine and practice of their own denominations.

"After 1871, education at all levels was made possible for every child either by attendance at a state school or a church school.

"Today, the State recognises the desire of parents to send their children to a school which will provide religious instruction for particular denominations. The result is our 'controlled' and 'aided' schools.

"Henshaw's School is a Church of England school and this year there were not enough places for all the Anglicans who applied for admission.

"These children have gone to State secondary modern schools where they will receive equally good academic training, without particular denominational instruction. Obviously if Henshaw's School was big enough, all children who desired education with religious instruction according to the doctrine of the Anglican Church would be admitted.

"For those who are not concerned about specific doctrinal teaching, there seems no good reason why Higginshaw School should be less desirable than Henshaw's."

Old People and Enjoyment

Sir: It is a fact, as Marie Byles writes, that many old people, especially if healthy, do continue to enjoy creature comforts, and pleasing objects around them. Surely we should rejoice to see them contented in their well-earned bounty; for many of them were working before the days of just payment for their labours, and now in their declining years some find themselves a little better off.

The habit of reflection and self-analysis could, with advantage, be started not too late in life for those who are able to think along those lines, having as much beauty as possible in their lives, should help, not hinder spiritual progress.

Each age group has its own peculiar material needs. The ruthless cutting out of earthly pleasures and needless austerity, amount to a foretaste of death. Intellect is not subsidiary to the senses, but a culmination of their deepest fulfilment and a solace to the traveller on his way.

Tooting, London. Yours, Avré Wondas.

Dr. W. E. Orchard

Sir: Rev. Tom Wardle in his "Commentary From Australia" inquires about the late Rev. Dr. W. E. Orchard. When I was a young man in the opening years of the century Dr. Orchard was the Minister of the Presbyterian Church at Enfield, Middlesex. Two of my cousins "sat under" him there. Later on he answered a call to London, to Kings Weigh House Congregational Church, in Orchard Street, W. There, while still keeping his church within the Congregational Union, and carrying his Church Meeting with him, he developed what were known at that time as "Free Catholic" ideas. Every Sunday morning he celebrated "High Mass" with full Roman Catholic ritual and vestments. Subsequently he doubted the validity of his "orders" and submitted to Rome. The Romans having got him, shipped him over to America and we never had the opportunity of hearing him preach again.

While he was at Kings Weigh House he sometimes preached lunch-time sermons at Christ Church (Anglican) Newgate Street, in the City of London; and I have seen queues stretching right along the street waiting to get into the church.

He was a great friend of the late Dr. R. J. Campbell of the City Temple, and was associated (as you have pointed out) with the "New Theology" movement. I remember a meeting at the City Temple when Orchard spoke, together with Hall Caine, and Bernard Shaw.

Worthing. Yours, Malcolm Barr.

"A God's-Eye View"

Sir: I would like to comment, if I may, upon two fairly recent contributions to your paper. First, Rev. A. Phillip Hewett's article, September 17th—"A God's-Eye View". He quotes from Isaiah 40, as follows—a grouping of three passages.

"It is he that sitteth above the circles of the earth, and the inhabitants thereof are as grasshoppers . . . . behold the nations are as a drop of a bucket, and are counted as the small dust of the balance . . . all the nations are as nothing before him, they are counted to him as a thing of nought and vanity."

In spite of its oddly mixed metaphors and its shocking callousness, Mr. Hewett calls this "a magnificent picture ! !"

May one beg most emphatically to differ ? I object to Old Testament conceptions which put mankind in the same category as grasshoppers. I, like Gibbon, object to a Jehovah "who is inspired by the savage enthusiasm which represents man as criminal, and God as a tyrant".

If this kind of picture is echoed and approved by Unitarian preachers can one wonder that so many of that denomination's churches are struggling to live ? I would recommend Mr. Hewett to consider and compare Gen. 1-26: "Let us make man in our image, after our likeness". Also Psalm 103, v. 13, or Matthew 10, v. 29, or Luke 12, v. 16. He might, then, not be so sure that the Isaiah composite passage is "a magnificent picture".

Secondly, your contributor Mr. A. J. Long in September 10th issue has misquoted 1st Epistle of John, Chapter 4, v. 20. In fact he has made nonsense of it. It should be: "If a man say I love God, and hateth his brother, he is a liar; for he that loveth *not* his brother, whom he hath seen, how can he love God whom he hath not seen". The passage Mr. Long quotes from St. Teresa puts things in proper perspective.

Northampton. Yours, W. J. Darker.

Townspeople's Meetings

Sir: I have had several letters asking for particulars of The Townspeople's Meetings arranged under the general heading of "An Essay in Public Relations". The syllabus was omitted from the account in the *Inquirer* of October 15th, no doubt for lack of space. As some of our churches would evidently like to consider arranging a similar series, the programme is given below:—

> The Plan for Sheffield; The Rebuilding of Sheffield; The Parks and Gardens; The Green Belt and Beyond; The City Libraries' Services; Music in Sheffield; The Modern Museum; Art in Sheffield; Sheffield Repertory; The City's Education Service; The University of Sheffield.

For speakers it is important to get the top man in each subject, for example, the City Engineer, the City Architect, the Director of Education, and so on, as he can speak with less restraint than can his assistants, particularly in the discussion.

The Upper Chapel, Sheffield. Yours, G. Stanley Whitby.

Youth Leader Wanted

Sir: There will shortly appear in the appropriate papers an advertisement concerning the position of Youth Leader at the Domestic Mission and I ask your permission to draw the attention of your readers or their friends to this opportunity. This position is well subsidised by the local Education Authority and the salary scales for a person with teaching, youth or social work qualifications are linked to Burnham scales. The salary for an unqualified person is naturally less.

It has become clearer that someone with concern for our point of view allied to a desire to help young people in a non-sectarian spirit will be most likely to make a success of this situation. I feel that somewhere in our midst there must be someone who perhaps does not realise that that service to the denomination could be linked with a change in which no loss of status or superannuation schemes is involved. In fact this scheme is designed to permit changes from one field to another even if they are only of a few years' duration.

If anyone would like details of this advertisement when it appears please let me know.

Rev. J. K. Murren,
24 Buckingham Avenue,
Liverpool, 17.

Yours, J. Keir Murren.

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THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 30th, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11 Mrs. J. Sherwood
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rt. Rev. E. Savell Hicks
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss L. M. Horwood
BILLINGSHURST, Free Church, High Street, 11, Mr. S. R. Martin
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (November 6), Mr. E. E. Lloyd
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilson
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Ryde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Miss Wragg
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Mr. L. Gleicher
DENTON, Wilton Street Chapel, 11, Mr. J. Bowen, 6.30, Mr. K. Craney
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. C. S. Dewey
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fisher
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Dr. H. J. McLachlan
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. Cotter
DUNDEE, Unitarian Church, 51, Constitution Road, 11, Rev. G. D. Foote
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 Rev. W. H. Cordell and 6.30, Rev. V. Newman
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Martin Brown
GUILDFORD, Ward Street Church, 11, Rev. John Kielty
HALE CHAPEL, Hale Barns, 10.45, Rev. G. J. Price, 6.30, Rev. D. Mills
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 11, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Mr. Allen Kirby
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Watson
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. R. Verity, 6.30, Rev. R. Somerville
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kirkwood
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Murray
LIVERPOOL, Gateacre Chapel, 11, Dr. S. J. Kennett, 6.30, Mr. F. D. Patterson
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. Basil Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. Graham Treacy
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. R. Treen, 6.30, Miss M. K. Gorry
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Greenaway
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mare
LONDON, Highgate Hill, Unitarian Church, 11, Miss E. M. Bowman
LONDON, Ilford High Road, 11, Mr. G. E. Parsons, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. Westgate
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall opposite Law Courts, 6.30, Dr. Jeremy Goring
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. R. H. Bennett
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Andrew Hackings (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 2nd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. R. H. Corrick
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45, Rev. Donald Mills, 6.30, Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, [illegible] Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (November 6), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Mr. G. Wilkinson
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. Sydney H. Knight
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Supply
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11 Junior Church, 6.30, Rev. J. W. Dunhill
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Stephens
PRESTON, Unitarian Chapel, Church Street, 6.30, Mr. J. E. Thomas
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, at Upper Chapel
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Dr. A. Edwards, 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 6.30 (Tercentenary), Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Mr. J. McCormick
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. Crabtree
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. Dorothy Tarrant
SOUTHPORT, Portland Street Church, 11 and 6.30, Student
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Stephens
[illegible], [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
[illegible], Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
[illegible], [illegible] Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
TODMORDEN, Unitarian Church, 10.45, Student, 6, Supply
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Eastman
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. Shaw
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Hartshorne
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. R. E. Greenaway
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice Jameson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, and Styal, 6.30, Rev. Albert Smith
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Tower
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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2. Unitarian Hall [illegible] 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Featherstone, 152, Drake Street, Scarborough, West Australia
[illegible] COMMUNITY CHURCH, Austin Road, [illegible] (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Weston
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St. 7.15, Rev. D. W. [illegible], Phone Telephone [illegible]
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. Kennedy

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wilson
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Invitation

Sir: I should like to extend a very warm welcome to all Unitarians and others who are studying in the Manchester area, to the Manchester Unitarian Students' Society. This is a newly-formed Society and will meet each Wednesday at Cross Street Chapel at 7.30 p.m. The meetings will mainly take the form of informal discussions, with occasional speakers from the University and elsewhere.

12 St. James Terrace,
Buxton, Derbyshire.

D. F. Skelton.

North and East Lancashire Unitarian and Free Christian Lay Preachers' Association

On Saturday, the 8th October, 1960, the eighth Service of Affirmation of the Association was held for the second time in succession at Newchurch-in-Rossendale, Lancs. Because of the dangerous plasterwork in the church, the service was held in the Sunday School. From above the platform, the framed picture of the Rev. John Ashworth who served the church from 1811 to 1851 looked down upon a gathering of about fifty people met to see a member of their Church Committee and holder of other offices, installed as President. Mr. J. Simon (Newchurch) was duly appointed and the presidential emblem was placed around his neck by Councillor Mrs. F. M. Procter (Newchurch) assisted by her daughter Mrs. K. H. Duke, F.R.H.S. (Newchurch).

His Worship the Mayor of Rawtenstall, Alderman F. Platt presided the Association members who conducted the service. The others were Councillor J. E. Thomas, B.Sc. (Haworth), Dr. V. M. Conway, B.A., Ph.D. (Kendal), and Mr. R. Lee, B.Sc. (Econ.).

The President in her address referred to the importance of the work of the lay preacher in view of the fewer ministers, and that the work, study and travel in serving churches was God's work. She spoke of the indifference of the mass of people towards religion, their preoccupation with pleasure, business and education and the vital necessity of churches being kept in being. "The church is our spiritual home", "Good people are happy people", "Do good by being good" were phrases used—the latter as a sermon content to her fellow lay-preachers.

Later the Mayoress of Rawtenstall (Mrs. Platt), who was attending another function, graced the tea-table when the Ladies' Aid assisted by the Church Steward and other helpers provided a bountiful meat tea. Councillor Mrs. F. M. Procter said grace.

Diamond Wedding

Relatives and friends of Mr. and Mrs. Abraham Hurst of Lower Barn Farm, Hindley, Lancashire, gathered in the Unitarian schoolroom recently to celebrate their Diamond Wedding. Mr. and Mrs. Hurst were married in Hindley Unitarian Chapel on the 10th October, 1900, by the Rev. John Moore. They are lifelong members of the congregation and Mr. Hurst has occupied a variety of offices. He has been a member of the Hindley Trust for sixty years and was secretary of it for twenty-five.

THE UPPER CHAPEL, SHEFFIELD 1
TERCENTENARY SERVICE
Sunday, 30th October at 6.30 p.m.
attended by
THE LORD MAYOR AND LADY MAYORESS
(Alderman and Mrs. Harold Slack)
THE MASTER CUTLER AND MISTRESS CUTLER
(Mr. and Mrs. C. D. H. Williams)
REPRESENTATIVES OF THE UNIVERSITY
and of other public bodies
THE PRESIDENT OF THE GENERAL ASSEMBLY
(Mr. A. L. Blake, M.B.E.)

Opening Prayers
THE MINISTER OF THE NETHER CHAPEL
The Revd. Ian Ward, M.A.
First Lesson
THE RIGHT WORSHIPFUL THE LORD MAYOR
Alderman Harold Slack, M.B.E. J.P.
Second Lesson
THE VICE-CHANCELLOR OF THE UNIVERSITY
Dr. J. M. Whittaker, M.A., F.R.S.
Prayers and Sermon
THE MINISTER OF THE UPPER CHAPEL
The Revd. G. Stanley Whitby, M.A., B.A., B.D.

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